

NOTICE.

Mr. Wm. Drew will hereafter attend to the publishing department of the *Gazette* office. Persons having business pertaining to the printing department of our office, are therefore referred to him.

The office of the *Santa Fe Weekly Gazette* has been removed to the house formerly occupied by the late Gertrude Barcelo.

Religious services at the Methodist Chapel on to-morrow at 11 o'clock, A. M., and 7 o'clock P. M.

OMISSION.—In our notice of the *New York Dutchman*, last week, we omitted to say that it comes to us this month in an entire new dress, containing a large quantity of matter over its former size.

Second Judicial District.

The fall term of this Court will be held as follows:

For Rio Arriba County.—Commencing on Monday, 15th inst., at Chamita.

For Taos County.—Commencing on Monday, 22d inst., at Don Fernandez de Taos.

Judge Watts presiding.

Capt. Steel and company, recently arrived from the States, left this city for Albuquerque, on last Monday.

Maj. Aubry will leave in a short time, with his wagons, for California.

The project of the Great Pacific Rail Road is receiving attention in the State of Missouri. "Keep it before the people," and they will carry it through.

Fatal Kindness.

We learn from the Washington papers, that when the subject of Public Printing was before Congress, "the Delegate of New Mexico" proposed "Padre Kephart" for the office. Of course we were defeated. We have no doubt that our unbounded popularity would have secured us the honorable post, but for the source from which the proposition came. For once, we cry for quarter. Let the Major pour upon us all the vials of his wrath, and it "shall be an excellent oil to our head"—but, as *Del Pais* would say, we never can survive his friendship—it would ruin the prospects of any man, or kill any measure, however worthy.

Indian Movements.

The Chians and Kiowas have recently made an entrance into the country of the Utahs. As yet, they have done no mischief, though we have no reason to doubt the hostility of their intentions. About a year since these same Indians made a pounce upon the Utahs and took several of their women and children captives, whom they still retain.

The Utahs, feeling bound by the obligations of their treaty with our authorities, to refrain from war, have fallen back before their enemies, to the neighborhood of Abiquiu. They sent a chief in a few days since, to ask permission to "lick" the Chians and Kiowas, but were advised by Gov. Lane to "wait a little longer." In the mean time, the Governor has sent a peremptory order to the Chians and Kiowas, to "vamosse the ranelle," forthwith.

Sect. Greiner, (still acting Indian Agent,) left for Abiquiu a few days, since to hold a conference with the Indians.

By the way, we always understood that the object, (at least one of the objects,) of establishing the military post in the Utah country (Fort Massachusetts,) was to check these invasions of the Utah country, by the Chians, Kiowas, Arapahos, and others. Certainly the assurance was given to the Utahs, that such would be one object of the military post. Will the military move, now that an invasion has been made, and the Utahs, abiding by their treaty, have fallen back before their enemies? We shall see.

APPENDIX TO CIVIL GOVERNMENT.

THE LAW OF RECIPROCITY EXPLAINED.

"Thou shalt love thy neighbor as thyself."—Mark xiii, 31.

We are taught in this passage, together with its contexts, that to "love the Lord our God with all our heart, soul, mind, and strength, and our neighbor as ourselves, is more than all burnt offerings and sacrifices." That is, the observance of these is of more importance in the sight of God, and meets with higher approbation, than whole hecatombs of beasts slaughtered in sacrifice, or than all mere outward show of piety. In another place Jesus Christ taught that "upon these two commandments hang all the Law and the Prophets." That is, all that was enjoined by the law of Moses, or taught by the prophets, is summed up in these, and fulfilled in their observance.

The force of these teachings of Christ will be seen, when it is remembered that the Scribes and Pharisees, to whom these words were addressed, made a great outward show of religion. They were punctilious in their observance of sacrifices and stated fasts and fasts. They "made wide their phylacteries, and enlarged the borders of their garments," their prayers were long and well-considered, and made in the most public places, so as to attract the attention of the people, and draw their applause; and yet, with all their outward pomp and show of religion, Jesus declared that they "devoured widows' houses, and for a pretence made long prayers." In other words, while they made great outward pretensions to piety, they were at heart and in practice oppressors and extortioners, who fed their own pride and avarice by plundering the poor, and needy, and helpless.

As the law of reciprocity (by which is meant simply that rule which should govern us in the discharge of our obligations to one another,) is intimately connected with the well-being and permanency of civil government, and has therefore been frequently referred to in the foregoing articles, we deem it proper to give it a separate consideration in this place. In doing so we shall follow what appears to be the most natural and obvious divisions of the subject.

First, *Who is our neighbor?* As we are taught to "love our neighbor as ourselves," it will, of course be our first duty to ascertain who our neighbor may be. We cannot better determine this question than by referring to the authority of him who gave the command. On another occasion, when he had been delivering the same instructions, the individual addressed, wishing "to justify himself," (for he doubtless felt condemned) said, "And who is my neighbor?" The reply of Jesus is worthy of all consideration. He does not point him to his next door neighbor, or his intimate friend, nor to the wife of his bosom, nor to a citizen of the Jewish Confederacy, nor to the Scribes, nor to the Pharisees, nor to those of any title or rank, and say, "these are your neighbors," but merely propounds to the man the parable of the "good Samaritan," as it is usually termed. (See Luke x, 25-38.)

In this passage Jesus takes two men of the greatest extremes and most violent antipathies, a Jew and a Samaritan, who hated each other for certain national causes, with a hatred so deadly, that, to use the language of the woman at the well of Sychar, (John iv, 9,) they had no dealings with each other. And yet Jesus shows by this parable that notwithstanding all their national prejudices and antipathies they were nevertheless neighbors. The object, doubtless, in selecting two men from such wide extremes, was to impress more forcibly the truth upon the mind, that all men are, in the sight of God, neighbors, and ought to dwell together as brethren, but more especially that those who are in distress and need of aid, have an especial claim upon our sympathies as neighbors.

This claim of universal neighborship, Jesus no doubt rests upon the universality of human brotherhood. "So God created man in his own image, in the image of God created he him." (Gen. i, 27.) We have already shown, in a preceding article, that the term man here embraces universal man, of every nation, caste, complexion, or condition. And if God created all "in his own image," then are all, in the highest sense of the term, brethren and neighbors. So also teaches an Apostle, (Acts, xi, 26,) "And hath made of one blood all nations of men for to dwell on the face of the earth."

The term "blood," in the last passage, we conceive not to be used in reference to the vital fluid that circulates in the organic system, but as a figurative expression, to denote a natural equality of right. As a consequence of the introduction of sin into the world, with its consequent train of avarice, extortion, pride, and oppression, civil government had everywhere been perverted from its primitive and natural idea of an equality of natural right, and organized upon bases of class interest, in which "blood" or lineage, instead of natural right, was considered as the rule of preferment. Indeed we may say that such is the basis upon which all governments are, to a greater or less extent, organized, even at the present advanced stage of knowledge and religion. As it is the legitimate work of the gospel to rectify all the wrongs and abuses of society, whether moral, social or political, the Apostle teaches that this class-basis of society is all wrong, and built upon an infraction of natural right—a violation of the law of reciprocity, for God "hath made of one blood all nations of men," thus sweeping away all the artificial distinctions of class-interests, and placing universal man on a broad platform of natural equality of right, leaving his preferment to be determined by his superiority of merit and attainment.

Secondly, Having defined who our neighbors are, the second natural inquiry arising, is "What is the extent of the requirements of the law of reciprocity?" or in other words, what are his duties and obligations of men to each other? We shall notice in the first place, what the requirements of that rule do not demand, and in the second place, what they do demand. They do not demand,

1. That one man should defraud or wrong himself in his own rightful possessions for the benefit of another. Nor

2. That he should do a dishonorable act to promote the interests of another. Nor

3. That he should neglect his own proper business to the detriment of his own interests, to attend to the business of another. To do these would be not only to violate a higher obligation—his obligation to God—but it would be to make his neighbor's interests paramount to his own,

which the rule does not require. But there is little danger of any man violating the rule in this way, and therefore no need to dwell upon this feature of the obligation.

But the rule does demand,

1. That we are to have as sacred a regard for the person of our fellow-men as for our own. We are not at liberty therefore to inflict upon him any thing that we would not willingly bear ourselves, nor to deprive him of anything of which we would not willingly be deprived ourselves. Is life sacred and precious to ourselves? We should esteem it as equally sacred and precious to another. Is liberty an inestimable boon to ourselves? Then we are bound to regard it as such to another; and if we would not willingly have our own life or liberty invaded, destroyed or shridged, we are morally bound to forbear from invading, destroying or abridging that of our fellow-man, under any pretext that would not justify the act in our own case.

2. It teaches that we are to be as careful of our fellow-man's reputation as of our own. Next in value to life and liberty is a man's reputation. Indeed, when the reputation is gone, there is little else to make either life or liberty desirable. One of the greatest of poets has truly said,

"Who steals my purse, steals trash; 'tis something, nothing;

'Twas mine, 'tis his; and has been slave to thieves;

But he, that filches from me my good name, Robs me of that which nothing enriches him, And makes me poor indeed."

If our own reputation, then, is a sacred thing to us, we dare not wantonly, or from other than the best causes, assail or impair the reputation of another.

3. Every man is bound by this rule as sacredly to respect the family relations of his fellow-man, as his own. The family relation is one of divine appointment, intended to be a great blessing to the world. Break up those relations, or destroy their happy influences, either by sundering the families themselves, or introducing into them the base of discord, distrust, and disaffection, and the effect upon the social and moral world would be like that produced in the natural world by striking the sun from the firmament. Darkness would mantle the earth, and "gross darkness" hang like an unbroken night of gloom over every man's life. The foundations of domestic happiness would be shattered, and every desecrated nuptial altar. Those fountains of domestic happiness which now send forth such gladdening streams would be sealed for ever, or only opened to emit the bitter waters of discord. If the family relation be one of so much importance to the world's happiness, every man is bound sacredly to regard it, and if each man feels its sacredness, and would have it respected in his own case, he is morally bound to have the same respect for it in others.

4. We are bound to have as sacred regard for our neighbor's property as for our own. Hence covetousness—the desire to possess ourselves of what belongs to others, is strictly forbidden, and this sin is classed in the scriptures with idolatry. The love of acquisition is an instinctive feeling, and, to a lawful extent, is right. The possession of some portion of this world's goods, is essential to a man's temporal well-being. But by a monstrous perversion of logic and fact, men seem to have inferred therefrom that the more a man possesses the greater will be the sum of his happiness. And reasoning from one false conclusion to another, they think that as the acquisition is desirable, so it matters little what means are employed in the attainment of the object. But all such monstrous sophistry, the foundation of fraud, extortion, oppression and swindling, is swept away in a moment by the application of the law of love—the rule of reciprocity, which we have under consideration. In all the relations of property and acquisition, let each man simply "do unto others as he would have others do unto him," and all fraud, overreaching, monopoly and oppression in the business affairs of life, would cease for ever, with all their concomitants of endless litigation, ruined fortunes, heart-burnings and life-long animosities.

5. We are to have the same regard for the happiness of our fellow-men that we have for our own. Happiness is that for which every individual longs, for which he continually strives, and for which he was created. We ought then, according to the law of reciprocity, to assist each other in attaining to this desired end. As we would not have our own happiness impaired or abridged by others, so we are bound to place no obstacle, however small, in our fellow-man's way, which would be a hindrance to him in seeking and obtaining the same good in any lawful way. On the contrary, as we would desire others to contribute to our own happiness, so we are bound to do what we can to promote the happiness of others by every lawful means.

Such are at least some of the requirements of the law of reciprocity, and the obligations due from man to man in all the intercourse of life. But what is due from men, in their individual capacity, is also due from civil government in its organized capacity, for government is but the aggregation of individuals. Hence all oppressive forms of governments, all privileged aristocracies, and all governments built upon class legislation are institutions the very existence and operation of which are a continual infraction of this law.

Thirdly, Let us consider upon what the requirements of the law of reciprocity rest their claims. None of the requirements of God are arbitrary in their nature. They are all reasonable, and founded in the nature of things. The considerations upon which these claims and requirements are based are two-fold.

First, The natural equality of the human race. To this we have already adverted above. What would have been the condition of human society had the human race remained in their primeval state of holiness? We presume every one will admit that the law of reciprocity would still be perfectly observed, as it is by all holy beings, where sin has not entered to teach them wrong.

But if all men, as it regards natural rights, (which are those we are now mainly concerned with) are equals, then the claims of each upon the others are equal, and each one is bound to respect the rights and claims of all others, in all the points we have noticed, as his own, and all the rest are, in like manner, bound to respect his.

Secondly, The law of reciprocity rests its

claim upon the fact that its observance is the only secure basis for the permanency of civil government.

We have endeavored to show, in the preceding articles on civil government, that God wills the existence of civil society, and if so, then whatever tends in the least degree to destroy society, is wrong. But every violation of the law of reciprocity has directly such a tendency, and therefore is wrong, and must be the object of divine displeasure. That every infraction of this rule has a greater or less tendency to destroy civil society, will appear evident from a few considerations. For, the same disposition which would lead us to disregard the rights of one man, however lowly and obscure, would lead us to disregard the rights of any other, and of all others, where our own personal interests could be advanced by such disregard. As a natural consequence, by disregarding the rights of others, we forfeit our claim upon them, or at least, others will not be likely to acknowledge a claim in our behalf which we have refused to regard in theirs. What, then, is the inevitable result? Universal distrust, and a loosening of all the bands that bind society in one. Might becomes the law of right—avarice and selfishness become each man's household gods—envy and discord soon reign supreme—class wars with class, and interest clashes with interest, till the nation weakened by civil discords falls into anarchy, or becomes an easy prey to some foreign, grasping power. All this is but the righteous retribution of Heaven for violated moral obligation.

The present state of the world, without recurring to the past, with its redundant examples, is full of instruction and impressive warnings to those who would violate the law of reciprocity. For a few years past the nations of the earth have presented a scene of almost perpetual convulsion. The struggling and crushed millions of oppressed people, ground into the very dust by the iron-shod heel of tyranny, have risen in the strength of their manhood, and like the blind and shorn Nazarene grasping the pillars of the Dagon-temple of despotism, have desperately determined to shake them to their overthrow, if they perished in the general ruin. Commotion has succeeded commotion, like the premonitory heavings of the earthquake. Thrones have rocked like a storm-belabored vessel tossing upon the billows, and tyrants have fallen prostrate in the first shock of the bursting tempest. Desperate has been the struggle between the mailed hosts of despotism on the one hand and the desperate resolves and darings of an oppressed and injured people on the other. Tyranny for the present, has achieved a temporary triumph, but that triumph will be of short duration. The tempest has suspended only to gather strength—the eruption has subsided, but the volcano glows within, and but gathers fresh fuel for a more terrible discharge. God never made man for a slave. All the attributes of his manhood—all the instincts of his being rise up and revolt against the unrighteous assumption, and though tyranny may triumph for a brief period, the re-action when it comes (and come it inevitably will,) will be terrible in proportion to the wrong that has been done. Outraged manhood, unsanctified by grace, knows no mercy in the day of its retribution. Let tyrants then fear, tremble, repent and do justice before the day of darkness shall overshadow them.

The conclusion of the whole matter is this: the government or society in which there is a perfect recognition of, and conformity to, the law of reciprocity, will be that in which the glory of God and the happiness of man will be best secured. It would indeed be that after which men have been so long groping amongst the ashes and rubbish of the dead past, but have never found, viz: a model government. The nearer then, any government or society approaches to this standard, the greater will be its stability, and the more happiness will it secure to its subjects.

Every motive, then, that can be drawn from patriotism, humanity and religion, call upon us to labor, in all lawful ways, to bring about such a glorious result in the world. Its consummation will be a realization more glorious than multitudes of conquerors have ever achieved, poets ever sung, or rhapsodists ever dreamed of—a consummation which will fill a tear and blood-bedecked earth with rejoicing, and swell an anthem in heaven more sublime and rapturous than that when the "morning stars sang together, and all the sons of God shouted for joy," over the new-born creation.

DEFERRED.—"The Maids of Mexico" will appear next week.

The proceedings of the meeting to organize an Independent Company, in this City, were too late for this week, —they will be published in our next.

Presidential Election.

The great quadrennial contest is ended—the Presidential election is past. Some one, of course, or rather, in the present instance, several, must be defeated, and some one has been successful. Both the Whig and Democratic parties have been sanguine of success, while the Independent Democracy (Free Soilers,) have been as sanguine of an overwhelming increase of their popular vote. The question is now decided, and we shall await patiently the announcement of the result. We may get it by the mail for this month, though we think it extremely doubtful. Certainly we will not get the official returns before December, and mere telegraphic announcements are extremely uncertain.

LIGHTS AND SHADOWS.

BY W. G. K.

O wretched man that I am! who shall deliver me from the body of this death.—PAUL.

And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger

of Satan, to buffet me, lest I should be exalted above measure.—1st.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.—Eph.

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.—1st.

O! God, in whom all excellencies dwell, Whose love lights Heaven—whose anger kindles hell, In whom all wisdom, power, and love unite, Light of all worlds—Thyself the fount of light, Before thy throne, where angels veiled bow, Behold a guilty sinner stricken low; Not talent, wealth, or merit will I plead, Father, my urgent plea is utter need! Nothing I have, but thou canst all things give, Lifeless I am, till thou dost bid me live! Darkness I am, till thou dost give me light; Father, I'm blind, till thou restore my sight.

Jesus, thy blood can cleanse the foulest stain, Thy balm the wounded spirit heal again; Low at thy cross I bow, I weep, I pray, Dear Saviour, wash these guilty stains away,—The open sins, dishonoring thy name, The secret sins, indulged in hidden shame, The sins of thought, yet secret, or confessed, The germs of evil yet within my breast!— Ah! dost thou ask what guilt can so appal? Lord, thou hast seen, and known, and mark'd it all! Low at thy cross a guilty wretch I kneel, O! let me now thy pardoning mercy feel!

Spirit of Grace, of light and comfort, thou Thy source, this darkened soul enlighten now; Tho' oft this harden'd heart thy love abus'd, Tho' oft rebellious, I thy grace refus'd, Tho' oft this stubborn will withstood thy power, Abundant love in Mercy's favor'd hour, Spirit Divine, O! stay thy upward flight! Leave not my soul in everlasting night! That soul too long a leprous house has been, Spirit of Love! thy power can make it clean; The plague cast out—sin's iron throne break down— The temple cleanse, and make it all thy own.

Father, Son, and Holy Spirit While before thy throne I kneel, Pleading only Jesus' merit, Now thy saving power I feel! Mourning now is turned to gladness, Morning bursts on night's black gloom; Heavenly joy for earthly sadness, Life reviving from the tomb! Mercy! mercy! boundless mercy! Saints above, in heavenly bliss, Know ye in your choral anthems, Depth of mercy like to this! Perish every earthly pleasure, Riches, honors, wealth, adieu! Jesus henceforth is my treasure, Heaven my heritage in view. Guilt hath had its triumph hour, Sin hath had its stern control, Hence shall love, with heavenly power, Rule the passions of the soul.

Peace! happy soul, thy triumph is not yet; Stern conflicts round thy path embellied wait, Then deem not thou the conqueror's wreath is won. Before the battle's fought—the race is run, Full many a spear shall shiver on thy shield, Thy heavenly sword must win thee many a field! Warfare on every hand awaits thee now, The helmet, not the wreath, bind to thy brow; Let weakness be thy strength, that power divine May triumph in the conflict: trust not thine! When conqueror o'er all through heavenly power, E'en then in death shall be thy triumph-hour, Thy batten'd arms at Jesus' feet lay down, And wear in Heaven the victor's glory-crown. Santa Fe, N. M., Nov. 12, 1892.

CORRESPONDENCE.

WASHINGTON, SEPT. 10, 1892. I write not without some misgivings of my letter ever reaching you, for I find not a syllable of two long epistles written in June and July, in the *Gazette* just received. I ascribe this altogether to the mismanagement of the post offices at some one or more points between this city and Independence. Therefore I persevere. But without there is not much that will be likely to interest your readers, for whom the discovery of a new route, a shorter cut-off, or a brand-span treaty fresh from an Apache or Navajo mint (to be broken the next day) has much more room than the dull recital of the movements of politicians, and people and things in general in this comparatively steady-going land.

On the last day of the last month Congress adjourned, having won for itself the reputation of being the least effective, respectable in point of talent, patriotism and moral worth, of any that has convened since the establishment of the Government. So backward were they in the despatch of business that the President's Message never got to be referred. Even the Civil and Diplomatic Bill, the passage of which is indispensable to the carrying on of the affairs of Government, was at one time in danger of being lost. As usual, at the heel of the session, legislation went helter-skelter, or in the words of Long John, of Chicago, "they went it blind." The people of the District of Columbia have little reason to complain, however, for some heavy appropriations were made to be expended here, though we are still left in a state of disconnection with the Virginia shore, over two connecting bridges, the Long Bridge and the Little Falls.—The consequences are, that our marketing is from 37 to 75 per cent higher than would have been the case otherwise, or than prevails in most other cities.

The month of August was the wettest ever known in this region of country—for 300 miles north and south of us, drought prevailed.—The result will be, only average crops of corn, grain and roots, though there need be anticipated nothing like a short supply.—For about two weeks the weather has been very beautiful indeed, and has done what could be done toward repairing the mischiefs to the crops of the previous month. From Europe the intelligence is favorable as to the crops there, so that there will be small chance of much exportation thither. Peace prevails everywhere, and scarcely a vestige is left of the turmoils that two years ago kept the nations in violent ebullition.

The Japanese Expedition has not yet sailed. What the true cause of the a